and fills us with the expectation of a nobler, purer and a
happier life than here. The attainment by us of complete
goodness and blessedness, love and righteousness, being the
holy purpose of God in begetting the human soul, a human
being cannot possibly reach the full perfection within the
limits of earthly life. Yet, nothing short of perpetual
advance in knowledge can satisfy his mind. Nothing short
of perpetual advance in righteousness can satisfy his
conscience. Nothing short of perpetual contact with those
he loves and perpetual opportunity for service aid self-
sacrifice would satisfy his heart. If this hope of full fruition
be ever entertained at all, reason tells us it must be realised
in a life to come or not at all. The highest and purest and
noblest aspirations of the soul of man will be frustrated
unless there be a life to come, the precise nature of which,
though it is not given for us to know, depends on our owni
actions (Karma).
Again, we know intuitively that every moral action
must la/e a moia[1] effect. If the effect is pleasant, the
plea.aitness is only incidental; it must lead to a certain
elevation or degradation of the soul, as the

case may be,
but ultimately to the former—to moral
progress. If the
effect is painful, the pain is only an
instrument, like pleasure,
for bringing about a certain moral effect.
Moral actions,
a^ain, have a certain collective effect. They
all lead to the
building of a moral character—a character
with fixed tenden-
cies to thoughts, feelings and actions of a
definite nature.
Every rational being—aid a rational being
must be moral
by virtue of his possessing reason—has
such a character at
the time of death and the law of *karma*
demaids that this
character must be perpetuated—must
continue to have the
effects which exist potentially in the moral
forces embodied
in it. To suppose a cessation of life and
activity at the
destruction of the body, is, first of all, to
suppose a violation
of the law of universal causation
understood in its broades t